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THE SOUL SPEAKETH.

Out of the far past I come to you, bridging the distance you have placed between us, in the majesty of my power, in the effulgence of my glory, in the sternness of my displeasure.

I am He whom you have denied and turned against; you have crucified me between two thieves. Yet am I also mighty in my compassion, and therefore, turn I not away from you,—Oh! reflection of myself.

For though you have soiled the divine image in which you were made, preferring to herd with the animal in you rather than to walk the starry spaces of the sky; yet I, who am yourself, return again and yet again, and so forever will return, until at last you see and follow me.

For Eternity is mine and the days thereof, and I can afford to wait the fulfillment of my desires.

God, from whose Spirit I came forth, knows me for what I am, and I stand between you and the Radiance of His Sight, whose least beam would wither you to dust.

CAVÉ.

INDIAN DAYS.

A Dialogue of Life and Death.

*By H. P. Blavatsky.**

(*Continued from May* Forum.)

"Master," Narayan had said to Thakur, in the midst of a very hot dispute with the poor Babu, "what is it he is saying, and can one listen to him without being disgusted? He says that nothing remains of the man after he is dead, but that the body of the man simply resolves itself into its component elements, and that what we call the soul, and he calls the temporary consciousness, separates itself, disappearing like the steam of hot water as it cools."

"Do you find this so very astonishing?" said the Master. "The Babu is a Châr vâka[1] and he tells you only that which every other Châr vâka would have told you."

"But the Châr vâkas are mistaken. There are many people who believe that the real man is not his physical covering, but dwells in the mind, in the seat of consciousness. Do you mean to say that in any case the consciousness may leave the soul after death?"

"In *his* case it may," answered Thakur quietly; "because he sincerely and firmly believes in what he says."

Narayan cast an astonished and even frightened look at Thakur, and the Babu—who always felt some restraint in the presence of the latter—looked at us with a victorious smile.

"But how is this?" went on Narayan. "The Vedânta teaches us that the spirit is immortal and that the human soul does not die in Parabrahman. Are there any exceptions?"

"In the fundamental laws of the spiritual world there can be no exceptions; but there are laws for the blind and laws for those who see."

"I understand that, but in this case, as I have told him already, his full and final disappearance of consciousness is nothing but the aberration of a blind man, who, not seeing the sun, denies its existence, but all the same he will see the sun with his spiritual sight after he is dead."

"He will not see anything," said the Master. "Denying the existence of the sun now, he could not see it on the other side of the grave."

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* Translated from the Russian by Vera Jelikhovska Johnston.

1. A sect of Bengali Materialists.

Seeing that Narayan looked rather upset and that even we, the Colonel and myself, stared at him in the expectation of a more definite answer, Thakur went on reluctantly:

"You speak about the spirit of the Spirit, that is to say about the Âtmâ, confusing this spirit with the soul of the mortal, with Manas. No doubt the spirit is immortal, because being without beginning it is without end; but it is not the spirit that is concerned in the present conversation. It is the human, self-conscious soul. You confuse it with the former, and the Babu denies the one and the other, soul and spirit, and so you do not understand each other."

"I understand him," said Narayan.

"But you do not understand me," interrupted the Master. "I will try to speak more clearly. What you want to know is this. Whether the full loss of consciousness and feeling of oneself is possible after death, even in the case of a confirmed Materialist. Is that it?"

Narayan answered: "Yes; because he completely denies everything that is an undoubted truth for us, and in which we firmly believe."

"All right," said the Master. "To this I will answer positively as follows, though this does not prevent me from believing as firmly as you do in our teaching, which designates the period between two lives as only temporary; whether it is one year or a million that this *entra'acte* between the two acts of the illusion of life lasts, the posthumous state may be perfectly similar to the state of a man in a very deep, fainting-fit, without any breaking of the fundamental rules. Therefore, the Babu in his personal case is perfectly right."

"But how is this," said the Colonel, "since the rule of immortality does not admit of any exceptions, as you said."

"Of course it does not admit of any exceptions, but only in the case of things that really exist. One who has studied the *Mândukya Upanishad* and *Vedânta-sara* ought not to ask such questions," said the Master with a reproachful smile.

"But it is precisely the *Mândukya Upanishad,*" timidly observed Narayan, "which teaches us that between the Buddhi and the Manas, as between the Îshvara and Prâjñâ, there is no more difference in reality than between a forest and its trees, between a lake and its waters."

"Perfectly right," said the Master, "because one or even a hundred trees which have lost their vital sap, or are even uprooted, cannot prevent the forest from remaining a forest."

"Yes," said Narayan, "but in this comparison, Buddhi is the forest, and Manas Taijasa the trees, and if the former be immortal, then how is it possible for the Manas Taijasa, which is the same as Buddhi, to lose its consciousness before a new incarnation? That is where my difficulty lies."

"You will have no difficulties," said the Master, "if you take the trouble not to confuse the abstract idea of the whole with its casual change of form. Remember that if in talking about Buddhi we may say that it is unconditionally immortal, we cannot say the same either about Manas, or about Taijasa. Neither the former nor the latter have any existence separated from the Divine Soul, because the one is an attribute of the terrestrial personality, and the second is identically the same as the first, only with the additional reflection in it of Buddhi. In its turn, Buddhi would be an impersonal spirit without this element, which it borrows from the human soul, and which conditions it and makes of it something which has the appearance of being separate from the Universal Soul, during all the cycle of the man's incarnations. If you say, therefore, that Buddhi-Manas cannot die, and cannot lose consciousness, either in eternity or during the temporary periods of suspension, you would be perfectly right; but to apply this axiom to the qualities of Buddhi-Manas is the same as if you were arguing that as the soul of the Colonel is immortal, the red on his cheeks is also immortal. And so it is evident you have mixed up the reality, Sat, with its manifestation. You have forgotten that united to the Manas only, the luminousness of Taijasa becomes a question of time, as the immortality and the posthumous consciousness of the terrestrial personality of the man become conditional qualities, depending on the conditions and beliefs created by itself during its lifetime. Karma, the law of perfect balance in the Universe and man, acts unceasingly, and *we reap in the next world the fruit of that which we ourselves have sown in this life.*"

"But, if my Ego may find itself after the destruction of my body in a state of complete unconsciousness, then where is the punishment for the sins committed by me in my lifetime?" asked the Colonel, pensively stroking his beard.

"Our Philosophy teaches us," answered Thakur, "that the punishment reaches the Ego only in its next incarnation, and that immediately after our death we meet only the rewards for the sufferings of the terrestrial life, sufferings that were not deserved by us. So, as you may see, the whole of the punishment *consists in the ab-*

sence of reward, in the complete loss of the consciousness of happiness and rest. Karma is the child of the terrestrial Ego, the fruit of the acts of his visible personality, even of the thoughts and intentions of the spiritual I. But at the same time it is a tender mother, who heals the wounds given in the preceding life before striking this Ego and giving him new ones. In the life of a mortal there is no mishap or sorrow which is not a fruit and direct consequence of a sin committed in a preceding incarnation; but not having preserved the slightest recollection of it in his present life, and not feeling himself guilty, and, therefore, suffering unjustly, the man deserves consolation and full rest on the other side of the grave. For our spiritual Ego, Death is always a redeemer and a friend. It is either the peaceful sleep of a baby, or a sleep full of blissful dreams and reveries."

"As far as I remember, the periodical incarnations of the Sûtrâtmâ[1] are compared in the Upanishads to the terrestrial life which is spent, term by term, in sleeping and waking. Is that so?" I asked, wishing to renew the first question of Narayan.

"Yes, it is so; that is a very good comparison."

"I do not doubt it is good," I said, "but I hardly understand it. After the awakening, the man merely begins a new day, but his soul, as well as his body, are the same as they were yesterday; whereas, in every new incarnation not only his exterior, sex, and even personality, but, as it seems to me, all his moral qualities, are changed completely. And then, again, how can this comparison be called true, when people, after their awakening, remember very well not only what they were doing yesterday, but many days, months, and even years ago, whereas, in their present incarnations, they do not preserve the slightest recollection about any past life, whatever it was. Of course a man, after he is awake, may forget what he has seen in his dreams, but still he knows that he was sleeping and that during his sleep he lived. But about our previous life we cannot say even that we lived. What do you say to this?"

"There are some people who do remember some things," enigmatically answered Thakur, without giving a direct answer to my question.

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1 In the Vedanta, Buddhi, in its combinations with the moral qualities, consciousness, and the notions of the personalities in which it was incarnated, is called Sutratma, which literally means the "thread soul," because a whole row of human lives is strung on this thread like the pearls of a necklace. Manas must become Taijasa in order to reach and to see itself in eternity, when united to Sutratma. But often, owing to sin and associations with the purely terrestrial region, this very luminousness disappears completely.

"I have some suspicions on this point, but it cannot be said about ordinary mortals. Then how are we, we who have not reached as yet the Samma Sambuddha,[1] to understand this comparison?"

"You can understand it when you better understand the characteristics of the three kinds of what we call sleep."

"This is not an easy task you propose to us," said the Colonel, laughingly. "The greatest of our physiologists have got so entangled in this question that it has become more confused than ever."

"It is because they have undertaken what they had no business to undertake,—the answering of this question being the duty of the psychologist, of whom there are hardly any among your European scientists. A Western psychologist is only another name for a physiologist, with the difference that they work on principles still more material. I have recently read a book by Maudsley which showed me clearly that they try to cure the soul's diseases without believing in the existence of the soul."

(*To be concluded.*)

WHAT IS PRACTICAL THEOSOPHY?

There are two ways, which lead to true religion, or, to express it in other words; to the realization of absolute truth; namely, knowledge and possession. Neither of these two is perfect without the other; for we cannot really know a thing unless we are in possession of it, and the possession of a thing will not be realized unless we know it. No one can come into possession of divine wisdom, by merely learning a definition of it, and the possession of truth is of little benefit to us, unless we become conscious of it; because wisdom is the realization of absolute truth. If it once becomes manifested within ourselves, we recognize it and require no other proof of its presence, than that recognition; for truth, if once recognized, is self-evident and proves itself; otherwise inference would be higher than truth itself. Every logical conclusion, every mathematical or philosophical deduction rests ultimately upon the recognition of a self-evident truth, which cannot be proved; without the admission of such an universally recognized and self-evident principle, no discussion would be possible.

There is an old maxim, recognized by every occultist, which says: "He who has the *One* has everything; he who has not that

1 The knowledge of one's past incarnations. Only Yogis and Adepts of the Occult Sciences possess this knowledge, by the aid of the most ascetic life.

One, has nothing; because within the One everything is contained and everything comes of that One."

It is asked; What is the One and how can we come into possession of it?

Spirit is the essence of all things. It is life, light, consciousness. All the faculties of human nature are rays of the spirit. The life, light and consciousness, which we find manifested in nature cannot be the highest; they cannot create immortal love, supreme intelligence, divine wisdom. The manifestations of powers in eternal nature are not their own causes; they are evidently caused by the action of underlying spiritual principles, whose presence cannot be scientifically demonstrated, but which may be perceived by the spiritual recognition of the soul of man.

What are the highest powers and faculties, of which we are capable of thinking?

All-love, all-knowledge, omnipotence. We can think of such states; but we cannot comprehend their nature; because in our own state as limited beings we cannot grasp that which is universal and infinite. We cannot accommodate God to our intellectual understanding; we can only perceive and study the manifestations of his love, wisdom and power. Love, intelligence, strength are the highest thinkable qualities of human nature and they are manifested to a certain extent in all beings. They are eternal and immortal principles, which never die, even if the forms in which they become manifest, come and go. Man's intelligence is a product of a ray of divine all-knowledge; man's loves, even if they are perverted, are products of the action of divine all-love; power within that which is limited, is the same as omnipotence in the eternal. All-knowledge beholds the all of eternity within the past, present and future; all-love embraces all the worlds and everything therein without any distinction or preferences; omnipotence carries out what all-knowledge decides and all-love demands. In man's constitution, love, intelligence and strength are united and may become developed to the highest extent.

Man's wisdom, being a manifestation of divine wisdom in him, cannot be acquired in any other way, except by establishing the conditions in which such a manifestation may take place in his soul. It cannot be acquired from reading of books. A tree cannot gather the blossoms of another tree and produce fruits thereof. Each tree has to spread its own branches towards the sunshine and let itself be pervaded by the light, that causes nutriment to be absorbed by the

roots and to rise to the top. Only those who live in the light of wisdom will become wise; mere talk about wisdom is idle and fruitless.

All-love is the experiencing of one's own life in all other beings. All-love asks nothing for any separate "self"; it creates and builds up throughout eternity; because to give itself and to nourish all, is the quality of real love. Thus should man love too. He should desire nothing of that love for himself; but whatever he receives of it, he should send out again to others. In this way he will become one with eternal love and attain immortal life in it. He who is able to truly love has gained the true life; his nature, becoming pervaded by divine love becomes one with it. He will no longer need to contemplate and decide what kind of loving actions he should perform, but perform them instinctively; for divine, universal love, being his own nature, speaks in his heart and uses him as an instrument for performing deeds of love and kindness towards all beings.

Man has no power whatever which is really his own. He cannot make himself live, walk, see, hear, feel or think. He can only use or misuse the powers which are lent to him by God and nature for the term of his life. He cannot himself create any power whatever. His powers are like rays and reflections of the sunlight, producing rainbow colours in a cut crystal. They disappear at the disappearance of the sun. But while he lives, these powers may become manifested and developed in him. The ordinary powers with which his external nature is endowed are known to a certain extent; but the divine powers slumbering in the interior of his nature are known only to few. If men and women were to be told what divine and magical powers are latent within them, they would not believe it. Nevertheless it is self-evident that God in them is identical with God in the universe and that his power in both is the same. Fortunately, these divine powers cannot be developed in man unless his nature becomes divine. Were it otherwise, men would misuse these powers and the world become a still greater hell than it already is.

Thus "practical theosophy" consists neither in scientific acquisitions, nor in such works as originate from the illusory conception of self; it is higher than all human speculation can go and begins where the "self" of man ends. It consists in the development of pure intelligence, unselfish love and spiritual power as manifestations of the principles of all-knowledge, all-love and omnipotence in the individuality called "man." FRANZ HARTMANN.

LIFE'S SECRET.

Look not for the sunshine in the sky; look not for its smiles upon the sea. It is thine eyes that make the sun-shine happy, and thine eyes are but the mirrors of the soul of thee. *There* is the sun; and there it shines for ever, the source of all true joy.

In the midst of storm, in the midst of calm; with friends beside thee, with friends apart—it shines. Listen to the song of its shining!

"O man, lend me thine heart! O man, hear my soft singing! I am thy friend, and in the midst of all changes I change not. Out from the depths of things into the depths, doth my light carry. Look for it, live in it, love it with tenderest love, and it will make clear to thee life's last secret—death's destroyer.

"The name of that secret is known to the winds of heaven; the waters murmur it, and the trees whisper it together. They know its sound, but I alone know its meaning; for I, the eternal singer, I am the name and the soul of the name and its home, and I am—*thyself.*"

MALBROUK.

ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

THE TREE OF LIFE.

"Rooted above, with branches downwards, stands the immemorial Tree of Life. This, verily, is called the Shining, the Eternal, the Immortal. In it are all worlds set, nor does any go beyond it."—*Katha Upanishad.*

"Learn now from me, concerning Hunger and Thirst. For when a man hungers, as they say, the Waters, verily, guide what is eaten by him; like as there are guides of cattle, guides of horses, guides of men, in the same way are the Waters guides of what is eaten. This stands forth as an outgrowth; know, therefore, that it is not without a root. And where would its root be, but in the Waters? Therefore, through Food as the outgrowth, seek its root, the Waters; and through the Waters as outgrowth, seek their root, the Radiance; and through the Radiance as outgrowth, seek its root in Being; for all creatures are rooted in Being, Being is their home, in Being are they set firm.

"And likewise when a man thirsts, as they say, the Radiance guides what he drinks; like as there are leaders of cattle, leaders of

horses, leaders of men, so is the Radiance the leader of the Waters. This stands forth as an outgrowth; know, therefore, that it is not without a root. And where would the root be, but in the Radiance; therefore, through the Waters as outgrowth, seek their root, the Radiance; and through the Radiance as outgrowth, seek its root in Being; for all creatures are rooted in Being, Being is their home, in Being are they set firm.

"And how these three powers, on entering into man, become each threefold, has been taught by me before. When man goes forth in death, Voice in him enters into Mind, Mind enters into Life, Life into Radiance, and Radiance into the higher Divinity. This Soul, verily, is the Self of all beings; it is the Real; it is the Self; that thou art, O Shvetaketu."—*Chhandogya Upanishad.*

Man is the Tree of Life, rooted in the Eternal, and branching downwards through the three worlds. Measuring downwards from the Eternal, which is infinite Life itself, the highest of the three worlds is the causal world, the world of will and power, creative, above space and time, and therefore beginningless, endless. In the causal world is the first outgrowth of the Tree of Man: the causal self, with its celestial vesture, drawing its life directly from the One Life, and vividly touching and answering to all other selves.

The second outgrowth of the Tree of Life is in the second world, the world of the Waters: the psychic realm of emotional and passionate life. Here, the psychic self falls under the dominion of time, though not yet of space: therefore all pure psychic energies are free from the bonds of space, though subject to time. The free psychic self can exercise all its powers across the wide deserts of space, as if space were not; space has no being for the psychic self.

The third outgrowth of the immemorial tree is in the lowest world, the world of sensation, of the natural body, of the physical man. And as sensations are contacts of surface, and surface means space, therefore this lower world is subject to space as well as time.

As the leaves of the tree gather sustenance from the air; drawing in material from the outer world, transforming it, and adding it to the substance of the tree; so the outermost growth of the tree of man, the physical body in the natural world, gathers material through sensations from the world around it, transforms it through emotional life, and adds it at last to man's lasting possessions in the causal world. Sensations are the food in the fable: all that is drawn

from the natural world, the whole body of sensations, is spoken of as food; while all that comes to us from psychic and emotional life is spoken of as drink, as our sustenance drawn from the waters. And as emotion takes up sensation, and weaves it into the psychic body of man, so the waters become the leaders and guides of food. As will guides emotion, the Radiance behind is the guide of the waters. Therefore, the symbolic food of regenerate man is imaged as sacramental bread and wine, transformed and instinct with life.

This is the symbol of the Tree of Life: ancient as man's first paradise, and to be found again when he returns to his home, when the Tree shall bear twelve manner of fruit. While man is true to the symbol, it is well with him. If he fails, he is driven forth, and comes under the dominion of mighty fear. For the true man must perpetually draw his sustenance through the Radiance: derive the substance of his life, his sense of power and endurance, from his root in the Eternal; and only so long as life is flowing to him through his root, can his bodily and psychic outgrowths draw in and assimilate the substance of the outward world.

Man's instant inspiration, in every act, in every bond, must come from his root in the Radiance, or he violates his law of life. When we seek the root of stability and power in the outer world, in a bulwark and barrier of material things, the sap is failing from our branches, and we are already under sentence of death. For the utmost material gains are bounded irrevocably by man's mortality; the longer they have lasted, the nearer is the end. Therefore, the votaries of wealth are haunted by the inexorable spectre, drawing nearer and nearer, and the end is swift darkness and oblivion.

And it is part of the curse on falseness to life's first law, that they who seek stability and power where they are not, never secure what they seek for a single faultless instant. There is always nature's grinding mutation fighting against them, grimly certain to win. Nine parts in ten of man's ambition are not material or sensual at all, but purely psychic, a matter of feeling, not sensation; therefore ambition brings us under the psychic law, insatiate and grasping personality, egotism thirsting and crying to be slaked, yet never satisfied, or possible to satisfy. For egotism prompts endless comparison with others, and no man ever excelled all men in all things. Even if we surpassed all the living, there are still the serene and mighty dead, challenging comparison, whom no man can excel. And as we rise in life, the dead rise with us, and we must measure ourselves against the best of all time. Therefore the hour

this instinct of comparison enters life, that same hour peace leaves it.

Sensual life is under the sway of grinding mutation, perpetual building through dissolution. Psychic life is under egotism, ever comparing itself with others: whence come envy, hatred, malice, and all uncharity. Both are subject to death, and the shadow of death is on them. Over both hangs the black mantle of fear. As men grow away from pleasant and wholesome animal life, and its instinctive direct dealing with nature, they come under the realm of psychical law, under the sway of fear. And when many are fearful together, fear soon breaks into panic: one running makes the others run, all racing for an invisible goal, trampling each other down in the race. This is the Struggle for Life, which surges and rages around us,—no law of nature at all, but a wave sent forth into nature, from the fearful heart of man.

And all the misery of the struggle, where nine fail through weakness, for one who wins through strength, comes from this panic of fear; yet the victors are to be little envied, for they are doomed to struggle again among themselves, with the black garland of mortality waiting as the one certain prize for the victor among victors.

There is a cure for fear, and one cure only: once more to break through from the psychic world of emotion to the causal world of power; to rest in the Radiance, not in sensuality; to be strong in will, not in possessions doomed to waste away. It is only as every act flows from the world of will, rising clear and lucent in the Radiance, that man is man at all, a conscious worker in immortality. The first certain sign that a man's life is flowing from this source, is the passing away of the evil genius of envy, of comparison with its miserable fruits. For he who lives creatively, from his genius, finds all things in him new, impossible of comparison with anything that has been before, or shall be after. Take the simplest instance: for thousands of years, the world's singers have been adding line after line of true music and beauty to the great epic of man; yet the same line has never been written twice; all are individual and perfect. Nor did any true singer in his hour of inspiration ever feel, or dream of, comparison with others: singing in glad forgetfulness, in the fulness of his heart, intent only on his song.

Thus it should be, not with song only, but with every act and instinct of the will; always something new and unprecedented; for the living will of man is better than any of its works. Therefore, the way of escape from fear is this: at all hazards, and with high, indomitable valor, to break through the mind-woven barriers into the

living world of will and power. Thereafter, the initiative of life will flow forth naturally from the highest, from the eternal and boundless sea of Life. Though still fighting, and battling valiantly with pure joy in the fight, the visible man stands aside in the battle; the Warrior is other than he; his unborn, deathless Self.

The Radiance glows in every heart of man. Nothing but pure faith in the Radiance, sterling fidelity, is needed to lead man back to his home. But faith and valor are treasures which grow, like the blue champaka flower, hardly elsewhere than in the gardens of heaven. So that the ancients fabled that only sons of Jove himself, high king of gods and men, could ever hope to win to the immortal world. For the seeming-valiant are often valiant from fear, running bravely to escape the pursuer behind them.

Every man is heir to conscious immortality, not in some future world shimmering along the rim of heaven, but here and now; for here, he is in the midst of the Eternal; even now he is in the heart of the everlasting. And finding our immortality, we find that sense of present and instant power, the want of which has made us miserable, driving us in our misery to make others wretched with us. It is for the man of valor to claim his heritage; the usurper is only his craven self; so by the Self, let him overcome the self, and win his crown.

When the well-springs of light and power are opened, all the long forgotten potencies of the will, the riches of heart and soul and understanding, begin to stir and open in the sunlight. There is no longer the question, what work we shall do; we ask now whether all time will be long enough for us to complete it, with the power we now have at command, and the fine perfection which has become our standard.

The work before us includes the transforming of the whole natural world, till it is instantly subject to our wills, ready to embody the secrets of the highest. We are destined to utmost conquest over all material powers. This splendid instinct of mastery drives men into right action even now, while they believe wrongly; for will is far wiser than thought. But our methods of material conquest are all short-sighted; our ponderous materialisms essay the conquest of space and time, but in a wrong and halting way. For the smallest liberation of psychic life from its material husk and vesture is a final conquest over space; the least infiltration of the Radiance is a final victory over time, for it makes man immortal, freeing him from time.

QUESTIONS AND ANSWERS.

Question 129.

What is the difference between a student and a chela? Chela and lay-chela? What degree of spiritual growth is necessary before one can be a chela? What is the "something" more than "mere goodness" that is required? What is the difference between conscious and unconscious chelaship? Is there an external form of initiation in connection with chelaship?

J. D. Buck.—Add to the earnest student ambitious to learn, devotion to the highest good, and he becomes a *Chela.* In this case his *Guru* is his own Higher Self. Devotion illumines the clarified mind so that the spiritual perceptions begin to work. Let such a student obtain a teacher competent and willing to instruct, without definite obligations of self-surrender and obedience, trusting only to the implied reciprocal courtesies and one's voluntary recognition of these and he may be called a *lay-chela.* A Chela proper, or "accepted Chela," as it is usually called, implies all the foregoing, and a more definite recognition on the part of the student of what is due the one who is thus able and willing to guide his study and spiritual development. This implies devotion and obedience. It is based on desire for progress, confidence in the teacher and readiness to follow instructions which would be otherwise worthless, if not harmful.

The third question is by implication answered in the first and second. The "something more than goodness," is devotion, intelligence and discrimination; or spiritual perception; zest for the higher life and progressive illumination. Conscious Chelaship may be when one recognizes the existence and office of the Higher Self, the *Illuminator,* or the presence and office of the Teacher or Guru. The office and activity of either may exist to some degree without conscious recognition as such on the part of the student. Lastly, there is the external recognition of the relation of Chela and Guru, not by form and ceremony, but on inner planes. If it be genuine, valuable, and enduring, it is the culmination of the previous stages outlined above. A growth and a fruition, concerning which no one who experiences it will feel the least doubt or uncertainty. The only way to secure it is to work up to it and deserve it. "When the Chela is ready, the Master appears."

Charles Johnston.—Chela is Hindi for child. A true Chela is the child of his Genius; and every man's Genius is already with the Immortals.

But to become a child of his Genius, one must do three things: first, he must convince himself that he has a Genius, and this can only be done in some moment of life when he must set his Genius against the world, taking the side of what he hopes, rather than knows. The instant strengthening of his will is the proof that he has chosen the real.

Then he must convince himself that his Genius is kind. And this can only be done in a moment of life when he is compelled to choose between himself and another; and, choosing the welfare of the other, finds that that way his Genius lies. A wonderful opening of the heart admits him into new worlds.

And, lastly, he must convince himself that his Genius is strong, mighty, unconquerable. He must kill fear, not through himself, but through his Genius. He must set his Genius against circumstances, and watch it easily win. He has now an ally in every man's heart; a traitor to the man's own selfishness, within the camp.

And every man's Genius is a new revelation. It is the lonely and pure, even when he enters most into the hearts of others. This courage to follow his Genius at all hazards is the one thing needful beside mere good-nature, or kindliness. Better a thousand mistakes and disasters, than cowardice. But a man's Genius makes no mistakes. The three steps, therefore, are knowledge, kindliness, and valor.

A student is, I suppose, someone whose courage is still being screwed up, but has not yet reached the sticking point. And a lay-Chela is a child of the head, not of the heart. An unconscious Chela is a child of the heart only; a conscious Chela, is of both heart and head. As for the rite, let us leave that to the man's Genius and the Immortals.

A. P. B.—The literal meaning of the word Chela is child. The pupil of a Sage or Guru, is called a Chela. A student may be, and is any one who studies the Theosophic Philosophy. To be a student of Theosophy does not presume the necessity of having a relation with a Guru or Sage. A lay-chela, I take it, is one who has become pledged to a Guru or Adept and is not confirmed in the work, *i.e.*, is not yet in a position to devote the whole of his life to the work of study and is active in other ways as well as in the work of the master. Before one could become the pupil of a master in music, or

mathematics, or painting, or sculpture, or chemistry, it stands to reason that a preliminary knowledge of the fundamental principles of the science would be a pre-requisite. It would be a sad waste of precious time for Ernst Haeckle, to teach a class in Biology that had not been taught all that could be given in primary schools as a preliminary fitting. It follows then that the work a Guru or Adept would give to a pupil, would necessitate a certain amount of preparatory training. What the degree of such training must be can only be conjectured, and as the question now comes into my mind, I am inclined to think that all study and thought and practice done along Theosophic lines, is the preparatory work a Guru would ask of a disciple before it would be at all possible to make an intelligent beginning. Now, at this point, is where I think lay-chelaship starts.

The "something more than mere goodness" that is required, is a spiritual understanding, a spiritual awakening, the union, consciously, of the distinctly mental and distinctly spiritual elements of one's make-up. Is there such a thing as unconscious chelaship? I think there is. If I were to give my opinion as to how such a condition could exist it would be as follows: Our higher nature, our Father in Heaven, is ever our Teacher, our Master, our Guru, and is, unconsciously to our sense nature, teaching us the lessons of life. In other words it is the guiding hand in the evolutionary push that makes for the perfectability of the human race as a whole. On the other hand conscious chelaship means the conscious taking up of the work, doing consciously, all that is in one's path that will awaken the inner spiritual principle, substituting selflessness for selfishness, simplicity for pride, humility for vanity, etc.

The whole of chelaship relates to the inner man, to the divine nature, and has nothing to do with externals; hence, and external form of initiation would be mockery. All there is of the question relates to the soul, and whatever is performed is done on the soul plane. An external initiation would, in my opinion, be no better than the idol worship of a Hottentot.

Question 130.

"What should be the attitude of a Theosophist towards the theories of Edward Bellamy and Henry George?"

J. H. C.—It should be that of every other intelligent, liberal-minded man—hearty approval and earnest advocacy. The Theories of reform advanced by Bellamy and George are inspired by consideration for the betterment of humanity and consequently are upon

a Theosophic basis. The most their opponents have to say against them is that they are impractical of realization by the human race as it exists to-day. Perhaps that is true. But Theosophists do not believe that improvement of the race is hopeless, or that Ancient Wrong is so buttressed by precedent and respectability that it can never be overthrown. Individual ownership of land, and Trust conspiracies for the enrichment of the few to the injury of the many, are not older than Robbery and Murder, nor have they any better claim to perpetuity as essentials of human existence. Theosophy aims at the education of the race to such just and rational standards of action, in this life, as will be the outcome of universal right thought and right endeavor. Its energies are not devoted to enlistments for an imaginary good society in a mythical cloud-built New Jerusalem, but to making life easier, its burdens lighter and its happiness greater upon the plane we know something positively about, that where we are now. Both Bellamy and George proclaimed the equality of man, affirmed mutual responsibility for all the burdens of existence, showed how the "privileged classes" can be restrained from their selfish trampling upon that law and gave to the "disinherited" reason to look forward to a brighter and better day. Certainly Theosophists of all men, should find themselves in sympathy with such ideas and labor for their universal acceptance. That goal is no doubt very far ahead of us, but—There's lots of this Manvantara left yet.

THEOSOPHICAL NEWS AND WORK.

We are approaching the vacation season. A few of the Branches are so situated as to continue work during the hot weather, others find it necessary to suspend operations till the cooler weather begins.

It is a time of great political unrest, and people everywhere are watching and wondering what will come next and what the final issue will be. In the great issues now involved the work of the T. S. is very much in evidence. The basic principle with and for which we have faced the world for nearly a quarter of a century, is now like a mighty giant rising to its feet, and justice, equity and brotherhood are in the air. The Conference to be held at Buffalo the latter part of June till July 4th, is to me the most important since that which resulted in our Declaration of Independence. Such a list of representative names as are appended to the call for that Confer-

ence has seldom appeared on one sheet. It includes the most noted Clergymen in America, Professors of the leading Colleges, representatives of the Press, of the people and of organized labor. The basis of union is Brotherhood, and the aim is justice, pure and undefiled. Here lie some of the activities of the hour, and they are theosophical from turret to foundation. Theosophy is not alone meditation and introspection, but action, though the former may make wise and just the latter. The world is rousing to action regarding the "first object" of the T. S. No F. T. S. worthy the name has ever abandoned one of the three objects for which the T. S. was founded. He relinquishes no effort; ignores not one principle; abandons no ideal, but fights straight on till "death, and after," for he has been taught the meaning of life, the nature of the Soul, and the purpose and goal of evolution, and can read aright the signs of the times, and work, now no longer almost single-handed, for the uplifting of humanity. What terrestrial magnetism as an ocean of power is to every electrical dynamo, that let the old Wisdom Religion be to every effort for the betterment of man; an unfailing source of power; an inspiring voice of hope; a steady pulse-beat of enthusiasm; a will that is unconquerable; a loving kindness that is unfailing.

J. D. BUCK.

REVIEWS.

The English Theosophist for June is an unusually excellent number. First we are once more fascinated with Mr. Judge's wonderful tale, "Where the Rishi's Were"; then an admirable paper by Thomas Green, "Our Ideal," read at the N. E. Theosophical Society Federation Meeting in April; followed by another contribution from "An Outsider," telling how we should carry the soul life into every day affairs. (S.)

Lotusblüten (German) for May contains an interesting biographical notice of Michael de Molinos, continues the metrical translation of the "Bhavagad Gita," and devotes many pages to a dialogue on Freemasonry. (S.)

Theosophischer Wegweiser for April opens with a short article "What is Theosophy?" and contains a number of notes and brief descriptive articles, suitable for the general public. (S.)

The *Tiddskrift for Teosofi* (Norwegian) for April contains translations of Mr. Johnston's article, "The Realm, The Radiance and the Power," from March FORUM, and "Reincarnation" by Dr. Hartmann. The question for the month is, "How Far Shall I Go in Sharing my Possessions with the Poor?"

Through ignorance of the Scandinavian tongues, the *Tiddskrift* has heretofore been called by the FORUM a Swedish Magazine instead of Norwegian. It is the organ of T. S. in Europe (Norway). (S.)

BOOKS AND PAMPHLETS.

The Secret Doctrine, (Vols. I, II and Index), *H. P. Blavatsky*,	$12.50
Key to Theosophy, *H. P. Blavatsky*	2.00
Studies in Occultism, *H. P. Blavatsky*, (6 Vols. at 35 cents)	1.50
The Ocean of Theosophy, *W. Q. Judge*, paper 25 cents ; cloth	.50
Bhagavad Gita, trs. by *W. Q. Judge*, leather	.75
Patanjali's Yoga Aphorisms, trs. by *W. Q. Judge*, morocco	1.00
Echoes from the Orient, *W. Q. Judge*	.50
Letters That Have Helped Me, *W. Q. Judge*, (compiled by Jasper Niemand)	.50
Mystic Masonry, *J. D. Buck*	1.50
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The Idyll of the White Lotus, *M. C.*, paper 50 cents ; cloth	1.25
Light on the Path, (with notes), *M. C.*	.40
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The English Theosophist, *Edited by W. A. Bulmer*, per copy .05, per annum	.50
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The Purposes of Soul, *Jasper Niemand*, (*J. W. C. Keightley*)	.10
Tao-teh-King, ("The Book of the Path of Virtue")	.25
Priest and People (Some Modern Failings), *Che-Yew-Tsang.*	.10
Brotherhood, *E. T. Hargrove*	.05
Short Glossary of Theosophical Terms	.05
The Necessity for Reincarnation, a tract, 2c. each or 100 for	1.50

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THE THEOSOPHICAL SOCIETY IN AMERICA.

FOUNDED BY H. P. BLAVATSKY AT NEW YORK IN 1875.

Its objects are:

1st. The formation of a nucleus of universal brotherhood without distinctions of race, creed, sex, caste or color.

2d. The study of ancient and modern religions, philosophies and sciences.

3d. The investigation of the unexplained laws of nature and the psychic powers latent in man.

The Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma or personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they demand for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race or religious belief, who aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm *a scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* they tread in this."

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The Society is not responsible for any statements therein unless contained in an official document. Questions, answers to questions, opinions and notes on Theosophical subjects are invited.

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